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THE UNIVERSITY OF ALBERTA

A STUDY OF FIFTH GRADE CHILDREN'S CONCEPT OF GOD

By



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A Thesis

Submitted to the Faculty of Graduate Studies and Research  
In Partial Fulfilment of the Requirements For the Degree  
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FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled, "A Study of Fifth Grade Children's Concept of God" submitted by Lorraine Jones, f.c.J., in partial fulfilment of the requirements for the degree of Master of Education.

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## ABSTRACT

The present investigation is concerned with the concept of God among 100 grade five children in the Edmonton Separate Schools, 50 of whom had experienced a new catechetical program entitled "The Canadian Catechism."

The instrument used was a Word Association Test of five stimulus words, including the word "God". The children's responses were rated along two continuums of Static-Dynamic and Commanding-Caring, and analyzed according to Sex and Program Experience. The study appears to support only in part the viewpoint proposed in the literature that boys ten to eleven years have a more dynamic but less caring concept of God than girls of the same age. Girls on the program had a more dynamic but less caring concept of God than Girls off the program. Among the reasons suggested for the inconsistent results were: the narrow scoring range did not allow for sufficient discrimination among the responses; the children were exposed to the new program for only one year; the study examined only two aspects of the child's concept of God.



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## CHAPTER I

### INTRODUCTION

During the present half century, Catholic educators are emerging from a struggle to improve methods and are re-examining goals and content in religious education (Hofinger, 1962, p.5).

Efforts to improve religious instruction require research and an ongoing evaluation of all existing methods of catechesis. It was not until Allport in 1950 published results of his investigations into religious behavior, that the question became academically respectable and the possibility of using such material for the improvement of religious teaching began to be fully realized. Then in 1956, 'Lumen Vitae', the international centre for studies in religious education, initiated investigations into religious instruction. It was thought that a more up-to-date foundation of valid knowledge had to be erected upon which a scientific pedagogy of religious instruction could be built. In Canada, one result of the research was the development of a new catechism program based on new psychological and theological insights. This is the "Canadian Catechism." Hereafter this program will be referred to by the abbreviation C.C.

#### The Canadian Catechism Program

Work on the catechism began in Quebec in 1960. A team of thirty psychologists, theologians and catechists developed it for experimentation and research in 15 classrooms representing 6 dioceses in Quebec.



While work and evaluation were ongoing in the French text, an English edition was developed and in the fall of 1965 the grade one course "Come to the Father" was piloted in 5 grade one classrooms in the Edmonton Separate School System. The next year the grade one text was introduced into every grade one classroom in the school system. Meanwhile the grade 2 course was being piloted and subsequently adopted for use across the system. Thus by 1970 several classes of grade 5 students were piloting the grade 5 text. Every teacher using the program was prepared at in-service training sessions. The co-operation of parents and priests was thought to be essential for the implementation of the program.

#### Purpose and Context of the Study

The purpose of this study is to investigate the child's concept of God among two groups of grade five children exposed to different catechetical presentations.

No one can claim to be able to unravel the mystery of man's personal relationship with God . . . . It is, however, possible to see a reflection of God in certain forms of human expression and by that means also to obtain some idea of the ways in which man normally apprehends God (Babin, 1965, p.183).

In the light of this statement it was assumed that children might express their concept of God through their responses to verbal stimuli. Thus a word-association test consisting of the stimulus words Toy, Summer, Loud, Happy and God, was presented to the children. Grade 5 children were chosen as the subjects for the present study since there was a group of grade 5 children in the Edmonton Separate Schools who were piloting the grade 5 Canadian Catechism program and a group who





were not. The group not in the C.C. program experienced a variety of texts and teaching methods and no specific course of study. It would seem useful here to examine the grade 5 C.C. course "Building the New Earth" in order to provide a more meaningful context for research specific to this study.

#### The C.C. for Grade 5 "Building The New Earth"

The authors of the program point out that the grade 5 text, "Building the New Earth" is psychologically oriented to the age level of the child and takes into consideration his world, his personality and his way of knowing (Jeffery, 1969). The program stresses a personal relationship with God and uses the child's experience to help him discover the signs of God in his life. The child is brought to his religious understanding through consciousness of certain aspects of his everyday world, that is, through signs he can recognize and comprehend (Gr. 5 Teacher's Manual, pp.12-17). The program offers a combination of physical and mental activities to help the child better understand the message and more actively respond. Prayer is a major part of the program. Art-work is encouraged as an expression of religious experience and special music supports the program.

The teacher's manual accompanying the grade 5 text points out that the child's acquisition of religious concepts undergoes a developmental process or series of changes. The child is invited to discover the world of faith in accord with his own understanding. This is a natural period of deepening awareness in the child's life. Thus he reviews, assimilates and comes to a deeper understanding of what he has learned before.



The invitation is to discover the active presence of Jesus in the world today and to see that creation is not finished but that we are invited to discover the whole universe and to continue as co-creators in "Building a New Earth" and a better world for all men (D'Arcy, 1965, p.244).

This study undertakes to examine the child's concept of God according to two dimensions. These are God's caring and His action in the world. These dimensions were chosen for three reasons. Firstly, the thrust of Christian thought is that the Deity is a God of Love. "God is Love and the man whose life is lived in love does in fact live in God and God does in fact live in him" (1 John 4:19) and He is, moreover, continually acting in His creation. As Teilhard de Chardin states: "In action I adhere to the creative power of God; I coincide with it; I become not only its instrument but its living extension" (de Chardin, 1957, p.62).

Secondly, psychologists point out that these two dimensions are especially meaningful to the ten year old, whether boy or girl. Being active is important to him, for it is a period of re-awakening, of deepening awareness and searching in the child's life (Teacher's Manual, p.7). His intellectual development is characterized by an intense curiosity and he learns by doing (Piaget, 1962, p.xii). Caring and being cared for is important to him, and his desire to belong is a basic aim of all actions (Dreikurs, 1957, p.27). In addition there are differences in the concept boys and girls have of God. Babin (1965, p.190) noted that at this age the boy's concept of God compared with the girl's of the same age, is more dynamic. He also remarked that the girl's concept of God compared with the boy's of the same age was more affective and caring. Vergote (1969, p.287) states that boys 10-12



years of age view God as a powerful being, as one who commands a certain obedience. Girls 10-12 tend to see God as a friend with whom a caring, personal relationship is possible. (Further discussion of research in this area follows in Chapter 2.)

The dimensions of caring and activity are reflected in the goals of the grade 5 program. Caring and action are the two parameters considered in this study to be viable dimensions along which children involved with the C.C. program would grow. It was thought also that children not connected with the program, having less guidance toward an understanding of the concepts of caring and action would respond somewhat differently.

### Definition of Terms

Caring-Commanding in this study are taken to connote the ideas of charge or valence. The term "Caring" suggests an attraction or feeling of affection for. The word "Commanding" is associated with a repulsion or a distance from. The words "Dynamic-Static" here refer to a movement. The term "Dynamic" suggests a force or power in action. The word "Static" is associated with a force at rest or state of inactivity. A more specific definition of terms is given below.

**COMMANDING:** to direct with power and authority, managing, controlling, over-looking, mastery, to command, to dominate. The term suggests coolness and distance.

**CARING:** close attention, assisting, watchfulness, protection, loving. The term suggests affection, warmth, closeness, feeling of concern or interest for, an attraction.

**DYNAMIC:** relating to energy or physical force in motion; energetic, vigorous, forceful. The term suggests actions with and/or upon.



STATIC: relating to forces at rest, not moving or progressing, inactive. The term suggests distance, quiet, inactivity.

#### SEPARATE

SCHOOLS: refers to those schools of Roman Catholic Administration.

C.C. refers to the "Canadian Catechism" program, published by Griffin Press; presently in use in the Edmonton Separate Schools grades one through six.

#### FIFTH

GRADE: pupil in the fifth grade of achievement according to the norms of the Department of Education in the Province of Alberta. Average age in June: ten (10) years.

#### Questions Addressed

1. What are the differences for the word "God" on a Static-Dynamic continuum, between the two groups of children?
2. What are the differences between the two groups of children on a Commanding-Caring continuum of the word "God"?
3. What are the differences between the two groups of children on the Static-Dynamic, Commanding-Caring continuums with regard to each of the four other stimulus words presented?

It is hoped that the answers to the above questions will provide a better understanding of some aspects of the children's learning as a result of participation in the program. Furthermore, it may offer direction regarding the nature and content of religious education for this age group.





## CHAPTER II

### SIGNIFICANCE OF THE PROBLEM AND RELATED LITERATURE

#### Significance of the Problem

Pilch (1969, p.90) tells us that there is a deep hunger for direction, for valid goals; for there is a fear of emptiness in our lives which can be enriched and made meaningful by the substantive elements of religious tradition. Confusion of youth is not only a by-product of our socio-economic and cultural forces, but also the result of lack of understanding of what true religion is and what it implies.

The concern of religious educators in Catholic schools in previous years, was to secure the pupils in a knowledge of Catholic doctrine and an obedience to the Church's teaching. Very little regard was given to the psychological and cultural background of the pupils. Religious instruction consisted of the presentation of summary statements of beliefs with answers to be learned by heart. The theory behind this instruction was that if pupils were drilled in the correct beliefs from their earliest years, they would, in later life, remember them and come to understand them (Lance, 1969, p.12). Many studies have produced evidence in recent years of the flagrant misunderstanding of Christian psychology and have shown that, for many children leaving school, religion is only a formal routine (Lariviere, 1961; Goldman, 1964; McDowell, 1952).



### Theories of Religious Development

The child's concept of God is central to his religious development. The idea of God does not grow up in his mind by spontaneous generation. The cultural universe into which he comes helps to form and define his behavior. Vergote (1969), one of the comprehensive writers concerning man's religious development, discusses the importance of the family as the model for religious relationships and values. It has been confirmed by observation that parental influence is the most decisive factor in the awakening and continuing formation of religious attitudes (Allport, 1951, p.31; W. Clarke, 1958, p.88). According to Lisager (1949, pp.253-65) the factors which play a part in religious formation are first, family education, then personal reflection and finally schooling.

Vergote (1969) traces the development of the child's concept of God. At the beginning, about age four, a child has no difficulty in imagining God. The universe of the divine is of the same order as the world of fairy stories. But the ambivalence toward the sacred aspects of God and the Church as pointed out by Otto (1950) can be seen from the beginning of religious interest. Already in his third year the child shows a characteristically religious respect and fear (Bovet, 1951, pp.12-13). This ambivalence becomes stronger as the deity image is seen in reference to the child's image of the parents, especially of the father. Like the parents, God seems to the child's eyes, all-powerful and all-knowing and is regarded as a protector at the child's service. "The sentiments of family piety are transferred from the parents to God; sentiments of dependence, trust and respect" (Vergote, 1969, p.277). Though the child of four begins to have a certain fear of the marvellous



he continues to have a naive confidence in it up to the age of 8 or 9 years. A semi-projective test (vanBrunnen, 1964, pp.349-52) in which children age 5-9 years were asked to place themselves in an imaginary situation where they identified themselves with Moses at the burning bush, indicated that children show progressively more fear with age. The child begins to be aware of the distinction between God and parents between the ages of five and seven (Bovet, 1951). The child comes to discover that his parents do not know everything, nor are they able to do everything. But these conflicts do not direct the child automatically to a Father who is perfect. This must be prepared for by the parents. The dissociation of the father from God results in a more universal image of God (Vergote, 1969, p.278).

Progressively from age 6-11 years, the child's first anthropomorphic idea of God becomes more spiritual. Clavier (1962) gives some aspects of this evolution. At 6 or 7 years of age, the anthropomorphism is simple and material: God lives in a house with a garden; from 8-11 years the child thinks of God as a man who is different from other men; he sits up with the angels; at the age of 12, 65% of the girls and 45% of the boys have a spiritualized idea of God; he is everywhere and invisible. The child's religious anthropomorphism reflects his attempts to represent the reality of God. But at the same time, because he is influenced by sentiments of piety, trust and fear, his anthropomorphic concept of God goes beyond the human and takes on symbolic value (Vergote, 1969, p.279).

During adolescence, the idea of God is deeply affected by maturing intelligence, the need for friends, the sentiment of guilt which may





accompany sexual growth, the crisis of independence and the awakening of the ego (Vergote, 1969, p.291).

Ronald Goldman (1963) has taken the conceptual scheme of Jean Piaget and adapted it to the study of the growth of thought about religion and the idea of God. Goldman credits Piaget with beginning a new era in child study, for he demands that we should find out from the child himself what is going on in his mind as a result of the different teaching processes to which we are exposing him. Goldman (1963) attempted to apply the reasoning of Piaget to the problems of religious education and sought to discover if there were any sequences by which religion progresses through childhood and adolescence. He interviewed 200 children age 6-15 years in Middle and South England, for the purpose of studying the child's thinking about religion. He asked each child questions about three religious pictures and three bible stories. From their answers the following trends emerged. At the age of seven, the child sees God as a kind and gentle man with white clothes. Around the age of eight, God is seen as an old man of giant proportions. By the ages of nine and ten, the descriptions of God are accompanied by supernatural signs such as angels and halos. Children ten to twelve years appear to be in an intermediate stage of development and are attempting to break away from anthropomorphic limitations. By the age of twelve years, the child symbolizes God's appearance, and he is in awe of God as a holy Being.

Goldman's findings show that the developmental stages on thinking described by Piaget include religious thinking as well. He states that where religion is concerned, there is a pre-religious, a sub-religious





and finally for some, a truly religious stage. He paid special attention to the transition from one stage to another. Goldman's stages of religious development are summarized (Cox, 1968, p.424):

1. The stage of instinctive religious thinking (pre-religious stage) can last up to seven or eight years. Children have neither the experience nor the mental ability to think logically about religious ideas. Thus they respond to religious teaching in ways unintended by the teacher.
2. Transition stage I. When children become aware of the limitation of instinctive thinking; they try to produce logical explanations, but they fail. Religious thinking is still confused and illogical but it is an important stage because only by passing through it can the child progress towards maturity.
3. The stage of concrete operational thinking, generally lasts from eight to thirteen years (sub-religious) stage. Logical thinking is possible but limited firstly by thinking about visible and tangible objects and secondly by the bounds of the child's own experience. Religious statements are understood literally, and the symbolic nature of Biblical and religious language, is likely to be interpreted in this way.
4. Transition stage II. When abstract operational thinking begins to be possible children attempt to apply this type of thinking to religious concepts, but it is difficult to shake off habits of concrete thought and a further confused transitional period follows. Goldman notes that many appear never to advance beyond this stage and may cease to entertain religious concepts.

According to Gesell (1946, p.437), the growth of the idea of God parallels changes in the child's concept of Santa. The child's early realistic and anthropomorphic ideas of Santa living at the North Pole and God living in a house in heaven, change to the ten year old's preliminary stage of maturity when he is less naive and more rationalistic.

#### Related Research

From the research which deals with the overall theory of religious development and many aspects of the child's religious behaviour, the



following studies were chosen because they examine specifically the child's concept of God at various stages in his development.

Age 3-6: Harm's (1944, p.112-122) well known study consisted of an evaluation of the content of pictures drawn by more than four thousand children. The children aged three to six years portrayed God as "a Daddy of all children," living in a house and resting on clouds. God is in the same category as fairies and giants.

In a similar study conducted by Mailhiot (1961) with Roman Catholic kindergarten children in Montreal, most of the children hesitated to make a drawing of God, while all were quite willing to draw a picture of Christ. Ninety-two percent of those who did produce a drawing of God repeated this for Christ. Eighty-six percent drew a representation of Christ as a baby. Ninety-two percent of the verbal responses to pictures of Christ as a baby revealed Him as a model or super-child. Seventy-eight percent of the girls drew Christ as a girl. In a subsequent study by Ranwez (1961), these findings are contradicted. His sample is small (only 10) but not once is God represented as a child. Mailhiot's findings support the views of Gesell (1946), Goldman (1963) and Vergote (1969). The religious world of the pre-school child appears to be anthropomorphic, egocentric and animistic.

Age 7-12: Deconchy (1965, pp.97-108), investigated the idea of God among 8,000 boys and girls between the ages of 7-16 years in denominational schools in France. The subjects were given a word-association test of five stimulus words, including the word "God". They were asked to associate words that came to mind when they heard the word "God". The responses were categorized under 29 themes or



attributes of God. To date, only the results for boys are available. From his data, Deconchy outlined the development of the child's concept of God in two phases:

1. A first phase called *Attributivity*, reaches its peak at about 9-10 years. The child is led to think of God chiefly through means of attributive data recently learned at school. The themes of greatness, goodness, all-knowing and all-powerful predominate during this phase.

2. The second phase called *Personalization* reaches its peak at about age 12-13 years. During this phase stress is found on the three themes of *Sovereignty*, *Redeemer* and *Fatherhood*.

Babin (1965, p.183) studied the idea of God in the minds of French adolescents. The enquiry was directed to 1,800 boys and girls age 12-19 years. The subjects were asked to respond verbally to the question, "What does God mean to you?"

Age 12-13: Babin (1965) found that in general, the replies among boys were of a personal character, spontaneous and impulsive. He noted more dynamism in the boys' responses, for example, they counted on God to help them reach their goal. The girls seemed more static, seeking in God an affective security and support. The girls' view of God appeared to be less egocentric and utilitarian than the boys'.

Age 14-16: Babin's (1965) study indicates that boys this age see God as a support, a friend who helps them grow. They seek safety in loyalty to a leader, in a power which will help to pull them through a difficult period. For girls, the principal difficulty lies not so much in the danger of moral falls as in lack of emotional satisfaction. God is a Confidant in whom they can trust.



Deconchy's (1969) free association study referred to earlier, supports the findings of Babin. Deconchy points out that by the age 15-16 years, the child's idea of God is fully reflected in the subjective attitudes of: love, solitude, obedience, trust and fear. This is the stage of interiorization of the concept of God as against God as a being outside the child. The 15-16 year old regards God as primarily the friend who listens and the first quality which they appreciate in God is that of understanding. For boys, God is the ideal model; a pure and perfect being. For girls, God is the ideal person in whom to confide. The boys' God is markedly connected with the law and specific rules of conduct. God is transcendent by his strength, power and moral perfection. The girls' God is a God of love and the transcendence of God is not of great concern to her. The theme of a trust relationship is dominant in girls.

Age 17-19: In Babin's (1965) study referred to earlier, a good number of older adolescents made no reply to the question, or answered indicating their doubts as to the existence of God. It is a time for re-thinking the concept of God. Babin suggests that the late adolescent is struggling for harmony between the revealed facts, "What I have been told about God", and the deepest instincts of the human subject, "my subjective aspiration". Babin's (1965, p.183) study supports the findings of W. Clarke (1958, p.137), Allport (1951, p.99) and Gesell (1948) that adolescence is the age of doubts about Faith. Seventy-five percent of boys 13-16 years and 50% of girls 12-15 years go through this crisis. Desabie (1958) made a sociological study of 350 subjects who had left the Church. He observed that the great majority had lost their faith between 15-19 years. At this age 46% lost faith in the Church and 35% lost faith in God.







The studies indicate that children at different age levels have different concepts of God, and that there is a difference between boys and girls with regard to their idea of God.

The present study is concerned with further clarification of the 10-year-old child's concept of God. It examines two aspects of God: his care and his activity in the world, as seen by the 10-year-old child.



## CHAPTER III

### PROCEDURE

#### Sample

The subjects in this study were one hundred grade five children (50 boys, 50 girls) selected at random from the grade five student population in the Edmonton Separate School System. Fifty students had used the new grade five catechism program for a period of one year. Fifty students had not used the new program.

The method of selecting subjects was as follows. A list of the seven schools in the Edmonton Separate School System using the grade five program was obtained. All the students using the C.C. program (170 in number) were tested. Of these, 94 were boys, 75 were girls. From the remainder of the Edmonton Separate Schools not using the grade five C.C. program, 10 schools were selected at random and the grade five population from these schools was tested. Where there were more than two classrooms of grade five students in a particular school, only two classrooms were tested. These were also selected at random. The number of children tested who were not on the program totaled 501. Of these 235 were boys, 266 were girls. From the 671 children tested, the responses from 50 children On the program, and from 50 children Off the program, were randomly selected for analysis.

#### Distribution Into Two Groups for Analysis

	ON	OFF
BOYS	25	25
GIRLS	25	25



## The Instrument

A word-association test was used to carry out the investigation. In spite of some disadvantages, such as the subjectivity of interpretation by raters, and the possibility of a vertical and horizontal chaining effect among the stimulus words,<sup>1</sup> it was thought appropriate for this study. There are several reasons:

1. It allowed for spontaneity of response and lacked the disadvantages of a "forced-choice" technique.
2. It was within the intellectual capacity of the subjects.
3. It avoided possible embarrassment caused by a too direct questioning as reported by Babin (1965, p.185) or a loss of interest caused by tedious questionnaires also reported by Babin.
4. The test allowed for verbal expression by not requiring the child to draw a physical representation of God as utilized by Mailhiot (1961, p.6).

## Stimulus Words

The stimulus words for association responses were: Toy, Summer, Loud, Happy and God. The first reason why they were used is that they were seen to be on a continuum from more or less concrete to more or less abstract, so ordered to facilitate the child's free response. He was asked to respond to a word connoting the familiar and everyday word Toy, through to a word connoting the highly abstract concept God.

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1 Chaining is the term used when the child cues his response from something other than the intended stimulus word. In horizontal chaining the child cues from the response he previously gave rather than from the intended word. Vertical chaining results when the child cues from a stimulus word appearing earlier rather than the word intended.



Secondly, each word was judged to be within the experience of the grade five child in the typical classroom. In addition, the first four stimulus words provide a basis, other than the word God for comparison between the two groups on and off the program. They were used to establish a certain criteria against which two things would be measured: whether the children on and off the program responded in a similar way to all the words except God and whether children on the program responded to all the words in a more dynamic and caring way.

### Testing Procedure

The test was administered to each grade five class by the classroom teacher. The children were assured that their answers would not be seen by the teachers. They were told that there were no right or wrong answers and that spelling did not matter. Preceding the testing both students and teachers were told that the investigation aimed at exploring children's thinking regarding certain concepts of things or events found in their world. The teachers received typed instructions in order to acquaint subjects with the task. (See Appendix A for teacher's instruction sheet.)

A single page for recording subjects' responses was used. It contained the five stimulus words with three blanks beside each word for the child to record his responses to that word. No names were required on the paper and subjects were asked to put a check mark beside the appropriate space for sex identification. (See Appendix B for record form for word association test.)

1. Referring to a practice word, the teacher asked, "What comes to your mind when you hear the word 'Circus'?"





2. She then printed the word "Circus" on the blackboard and drew three blanks beside the word.

3. She instructed the children to answer in one word only for each blank.

4. The teacher wrote on the blackboard the first three words received from the pupils in response to the practice word "Circus".

When all subjects understood the task, the teacher told them to go ahead and fill in their responses to the five stimulus words as follows: Toy, Summer, Loud, Happy, God.

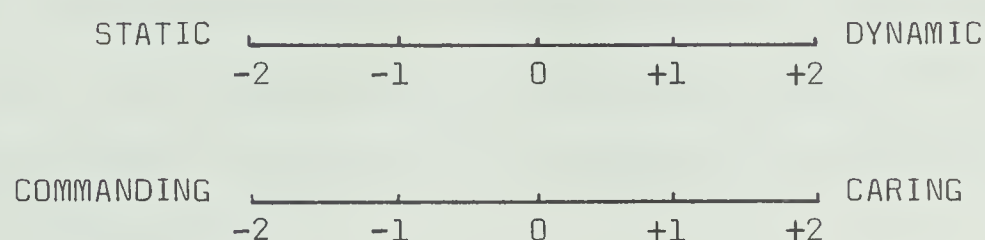
#### Scoring Procedures

It was thought that three responses to each stimulus word would be sufficient for analysis since the negative effects of chaining could distort the results. All of the responses from both groups of children on and off the program were placed in alphabetical order under the appropriate stimulus word. A complete list of all responses to the five stimulus words is found in Appendix C. There was no labelling of words which would identify the group from which they came.

A group of four Catholic lay people, two men and two women, acted as raters. Only one was familiar with the C.C. program. The raters were not informed about the purpose of the study until after scoring was completed. Raters discussed the criteria established for rating each response on a continuum of Static-Dynamic and Commanding-Caring. (Instructions to judges for rating words see Appendix D.) These raters were given the complete list of responses for the five stimulus words. They were asked to weight each response in relation to the stimulus word on the two dimensions of Static-Dynamic and Commanding-Caring.



The four raters worked together and a score was assigned to each response only after the four raters had reached a consensus on the number to be assigned. The numerical weightings assigned each response could range from -2 to +2. A word which was judged to be neither static or dynamic was rated "0". A word judged to be neither commanding or caring was rated "0". (Tables of scores assigned by raters to responses are found in Appendix E.)



The responses made by individual subjects were then assigned the appropriate scores from the tables. Hence, each individual had two scores for each stimulus word, Static-Dynamic and Commanding-Caring. An individual's score for the three responses to any stimulus word could range from -6 to +6. A score toward -6 for three responses to the stimulus word, indicated a more static or commanding response. A score toward +6 for three responses to the stimulus word indicated a more dynamic or caring response. (Example of a completed word association test Appendix F.) The total score was obtained for each of the 5 stimulus words on each of the two dimensions of S-D and C-C for Boys and Girls on and off the Program. See Appendix G for a complete list of the individual and total scores on the two dimensions of S-D and C-C for the 5 stimulus words for Boys and Girls on and off the Program.



## CHAPTER IV

### RESULTS AND DISCUSSION

The results of the word-association test were tabulated in the following manner. The subjects were categorized: Boys on the program, Girls on the program, Boys off the program, and Girls off the program. For each of the above groups, individual scores for the responses to each of the five stimulus words, on both the Static-Dynamic and Commanding-Caring continuums, were totalled, and mean scores were tabulated (Appendix G).

#### Question 1

The first question asked by this study was, "What are the differences for the word "God" on a Static-Dynamic continuum, between the two groups of children?" The total and mean scores for the responses of the two groups, both boys and girls, to the word "God" on the Static-Dynamic continuum are shown in Fig. 1 and Table 1 below.

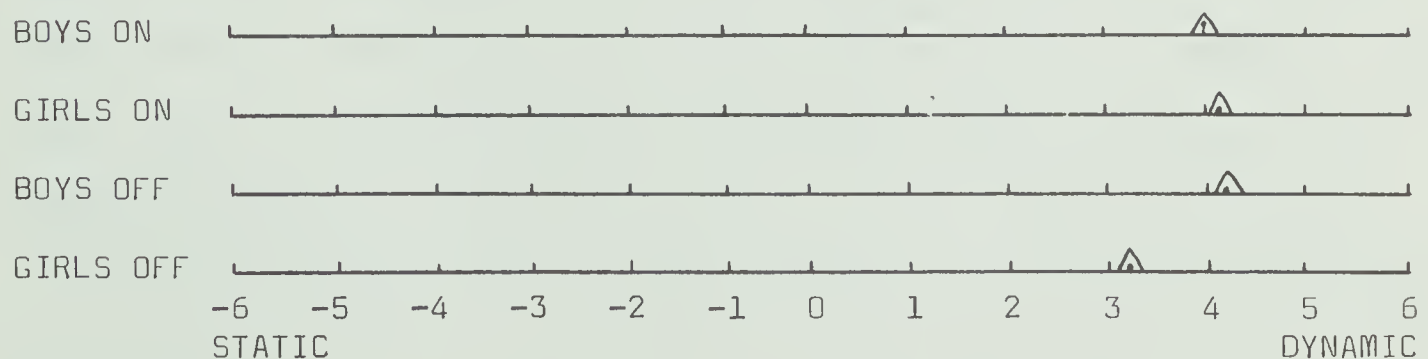


Fig. 1 Mean scores obtained by groups on the Static-Dynamic continuum for the word "God".



TABLE 1  
TOTAL AND MEAN SCORES OBTAINED BY GROUPS ON  
THE STATIC-DYNAMIC DIMENSION FOR THE WORD "GOD".

GROUPS	TOTAL	MEAN
BOYS ON	102	4
GIRLS ON	103	4.1
BOYS OFF	106	4.2
GIRLS OFF	80	3.2

As Table 1 indicates, Girls off the program seemed to have the more static concept of God (total 80) when compared with Boys off the program (total 106) and those on the program (102 and 103). Girls off the program tended to associate the word "God" with words like altar, priest, host, heaven, grace and beautiful. Quiet inactivity is also suggested in the words: religion, purity, peace and lovable, recorded by Girls off the program.

The Boys and Girls on the program and Boys off the program had similar scores and tended to respond with dynamic words like: people, world, Saviour, man, helper, forgiving, understanding and creator. The total score for Boys and Girls on the program (205) was higher on the Dynamic dimension for the word God than the total score for Boys and Girls off the program (186) on that dimension, a difference of 19 points.

### Question 2

"What are the differences between the two groups of children on a Commanding-Caring continuum of the word "God"? The total and mean





scores for the responses of the two groups both boys and girls to the word "God" on the Commanding-Caring continuum are shown in Figure 2 and Table 2.

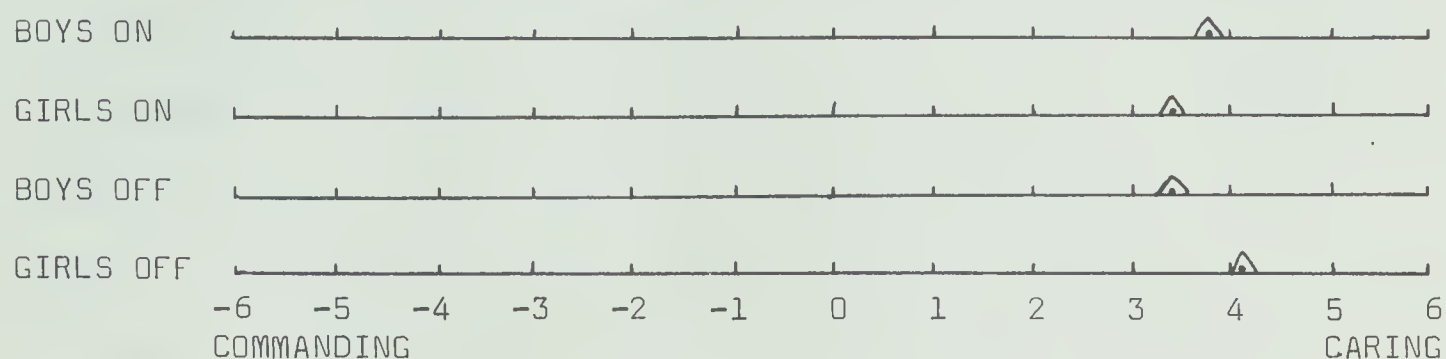


Fig. 2 Mean scores obtained by groups on the Commanding-Caring continuum for the word "God".

TABLE 2

TOTAL AND MEAN SCORES OBTAINED BY GROUPS ON  
THE COMMANDING-CARING DIMENSION FOR THE WORD "GOD".

GROUPS	TOTAL	MEAN
BOYS ON	93	3.7
GIRLS ON	85	3.4
BOYS OFF	86	3.4
GIRLS OFF	103	4.1

As can be seen by Table 2, the total score for Boys and Girls off the program is higher in the direction of the Caring end of the continuum for the word God, than the Boys and Girls on the program by 11 points. Girls off the program have the highest caring score of the four groups on the Commanding-Caring Dimension (total 103). The Girls off the



program tended to reflect this caring concept of God in such words as: kind, wonderful, love, good, me and happiness, indicating God's concern and watchfulness.

Boys on the program reflected a slightly more caring concept of God than either Girls on (difference of 8) or Boys off (difference of 7) the program. The latter two groups tended to associate with "God", words indicating more of God's mastery and authority over them. This is shown in such words as: master, powerful, great, commander, strong, king and ruler.

### Question 3

"What are the differences between the two groups of children both boys and girls on the Static-Dynamic Commanding-Caring continuums with regard to the other four stimulus words presented?" The total and mean scores for the responses of the two groups both boys and girls to the other four stimulus words on the S-D and C-C dimensions are shown in Figures 3, 4, 5, and 6 and in Tables 3 and 4.

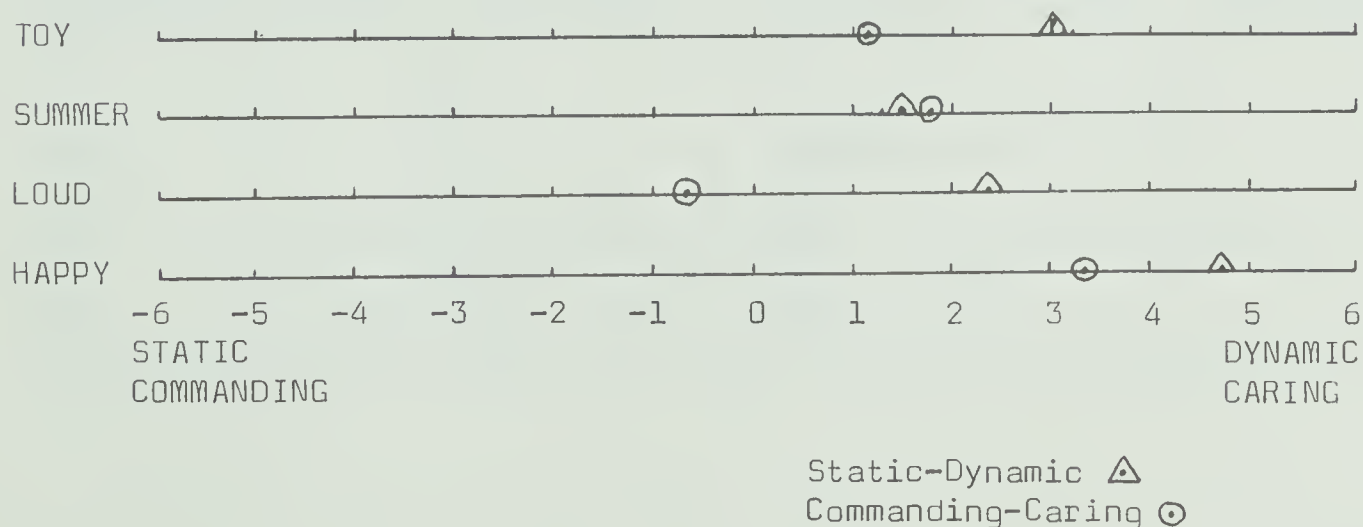


Fig. 3 Mean scores obtained by Boys on the program on the Static-Dynamic and Commanding-Caring continuums for the words Toy, Summer, Loud, and Happy.



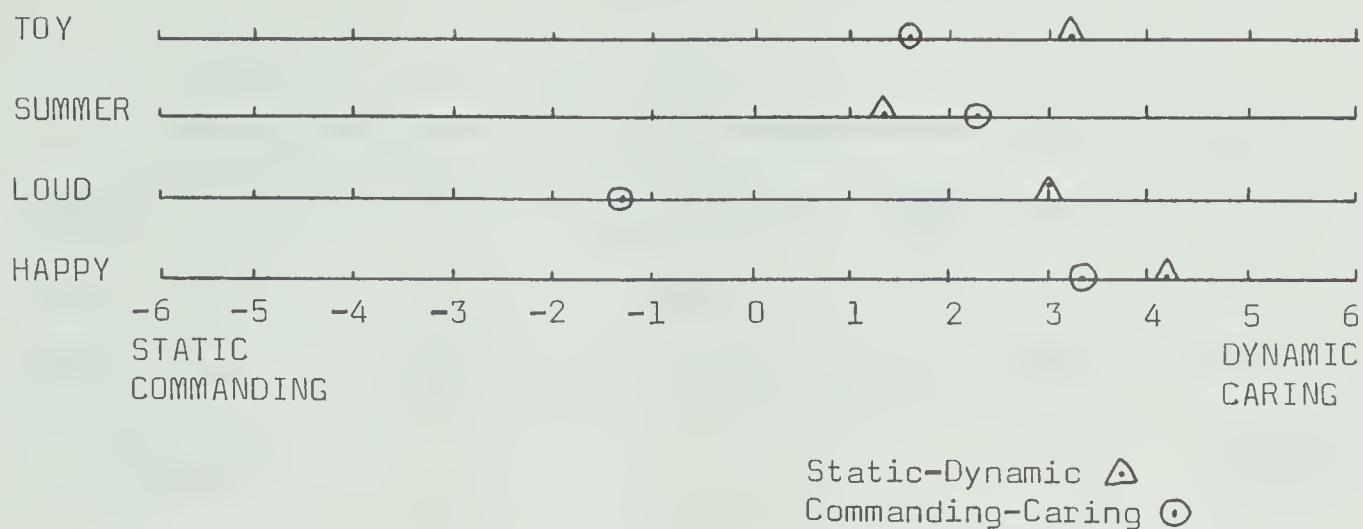


Fig. 4 Mean scores obtained by Girls on the program on the Static-Dynamic and Commanding-Caring continuums for the words Toy, Summer, Loud, and Happy.

TABLE 3

TOTAL AND MEAN SCORES OBTAINED BY BOYS AND GIRLS  
ON THE PROGRAM ON THE STATIC-DYNAMIC AND COMMANDING-CARING  
DIMENSIONS FOR THE FOUR STIMULUS WORDS TOY, SUMMER, LOUD, AND HAPPY.

STATIC-DYNAMIC CONTINUUM	BOYS ON		GIRLS ON		COMMANDING-CARING CONTINUUM	BOYS ON		GIRLS ON	
	TOTAL	MEAN	TOTAL	MEAN		TOTAL	MEAN	TOTAL	MEAN
TOY	77	3.0	81	3.2	TOY	31	1.1	42	1.6
SUMMER	39	1.5	33	1.3	SUMMER	46	1.7	56	2.2
LOUD	60	2.4	76	3.0	LOUD	-16	-.6	-30	-1.2
HAPPY	119	4.7	107	4.2	HAPPY	87	3.4	83	3.3



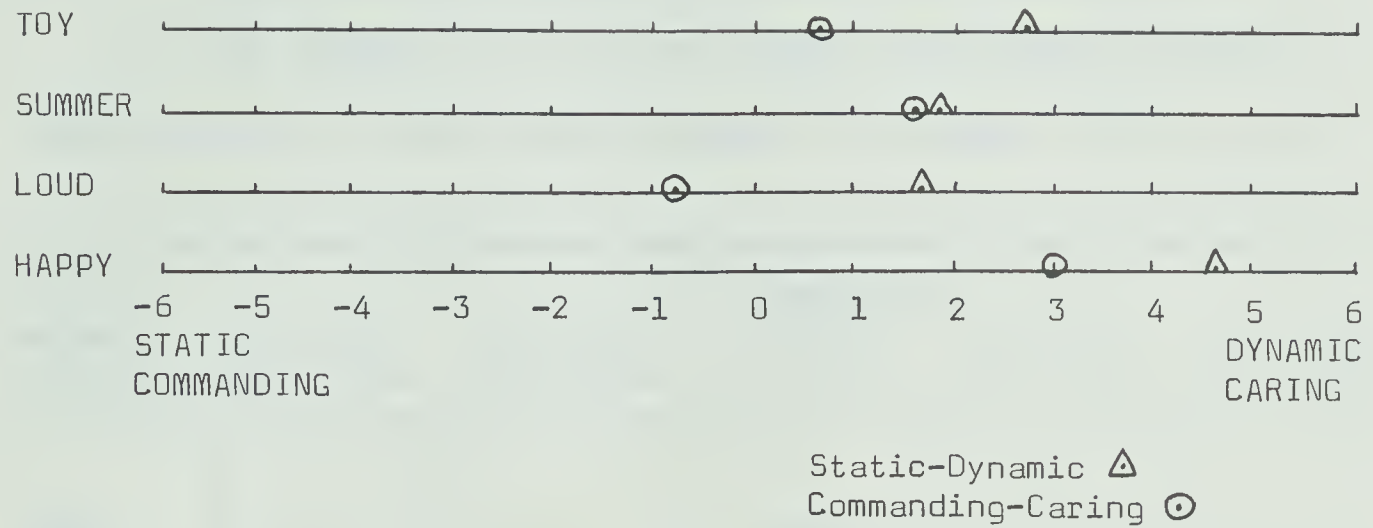


Fig. 5 Mean scores obtained by Boys off the program on the Static-Dynamic and Commanding-Caring continuums for the words Toy, Summer, Loud, and Happy.

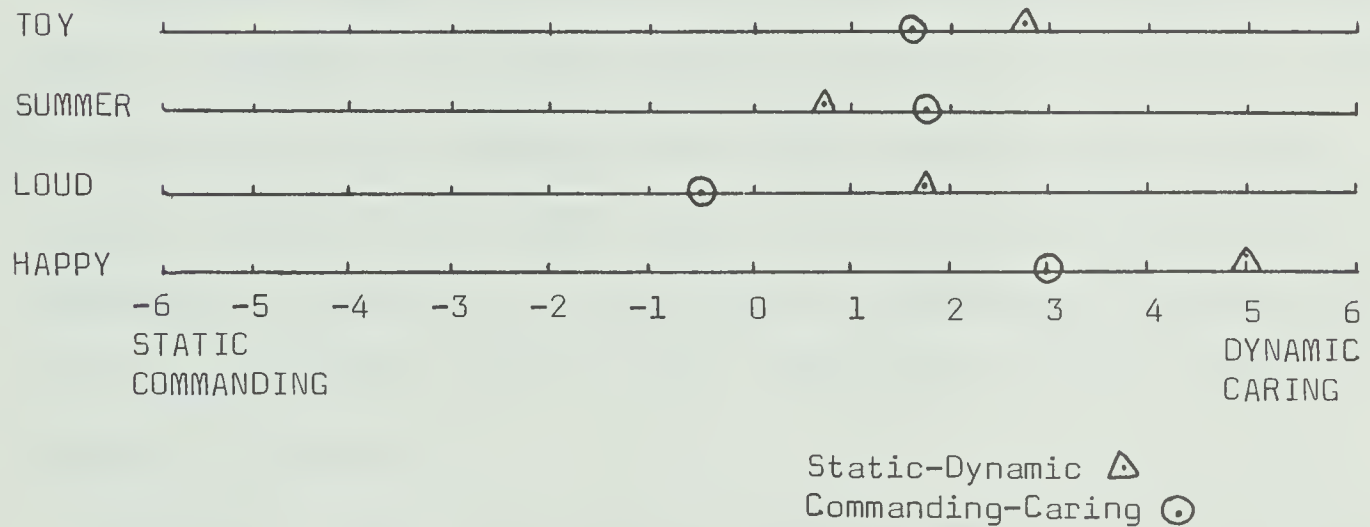


Fig. 6 Mean scores obtained by Girls off the program on the Static-Dynamic and Commanding-Caring continuums for the words Toy, Summer, Loud, and Happy.





TABLE 4

TOTAL AND MEAN SCORES OBTAINED BY BOYS AND GIRLS  
OFF THE PROGRAM ON THE STATIC-DYNAMIC AND COMMANDING-CARING  
DIMENSIONS FOR THE FOUR STIMULUS WORDS TOY, SUMMER, LOUD, AND HAPPY.

STATIC- DYNAMIC CONTINUUM	BOYS OFF		GIRLS OFF		COMMANDING- CARING CONTINUUM	BOYS OFF		GIRLS OFF	
	TOTAL	MEAN	TOTAL	MEAN		TOTAL	MEAN	TOTAL	MEAN
TOY	73	2.8	71	2.8	TOY	16	.6	42	1.6
SUMMER	49	1.9	22	.8	SUMMER	44	1.7	44	1.7
LOUD	44	1.7	44	1.7	LOUD	-21	-.8	-13	-.5
HAPPY	115	4.6	127	5.0	HAPPY	75	3.0	76	3.0

Comparing those on the program with those off the program (Tables 3 and 4) concerning the Static-Dynamic dimension of the stimulus words, Boys and Girls on the program (total 158) reflected a more dynamic concept of the word "Toy" than those off the program (total 144, a difference of 14 points). This is shown in responses indicating motion and physical activity such as: play, little sister, drive, break, give, excitement and kids.

The word "Summer" was scored as least dynamic of all five stimulus words for both groups (those on total 72; those off total 71, a difference of 1). Boys and Girls on and off the program responded alike with words like grass, hot, sit, tree, swim, camping, sand and flowers.

Responses to the stimulus word "Loud" evoked a more dynamic reaction on the part of the Boys and Girls on the program (total 136)



than those off the program (total 88, a difference of 48) with associations like: yelling, screaming, crying, windy and drag-races.

The most dynamic responses from both groups were associated with the stimulus word "Happy". The total score obtained by Boys and Girls off the program was higher toward the dynamic end of the continuum by 16 points, than Boys and Girls on the program (total 206). Examples of words indicating the vigor and activity associated with "Happy" were: children, exciting, party, glad, laughing, alive and games. The five stimulus words in order of dynamic to static as seen by all subjects were: Happy, God, Toy, Loud and Summer.

Comparing those on the program with those off the program (Tables 3 and 4) concerning the Commanding-Caring dimensions of the stimulus words, those on the program obtained a higher score (total 73) toward the caring end of the continuum for the word "Toy" than those off the program (total 58, a difference of 15).

Boys and Girls on the program indicated more caring responses to the word "Summer" (total 102) than did those off the program (total 88, a difference of 14). Words reflecting this trend were: warm, friends, sun, fun, picnics, and beautiful. Boys and Girls off the program tended to respond with words like: football, sports, tennis, riding, and travel.

The only stimulus word to receive responses along the commanding end of the continuum was "Loud". As a group, Boys and Girls on the program responded more toward the commanding end of the continuum for the word "Loud" (total 46) than Boys and Girls off the program (total 34, a difference of 12).



For the word "Happy", Boys and Girls on the program (total 170) responded more toward the caring end of the continuum than those off the program (total 151, a difference of 19). Some words indicating feelings of warmth and concern associated with "Happy" were: joyous, generous, love, peace, friends. The five stimulus words ranked in order of Caring to Commanding as seen by all the children were: God, Happy, Summer, Toy, and Loud.

To facilitate comparison between Boys on the program with Boys off, Table 5 below records the total scores for the two groups of boys for the five stimulus words, "Toy", "Summer", "Loud", "Happy", and "God", on both the Static-Dynamic and Commanding-Caring dimensions.

TABLE 5  
TOTAL SCORES ON THE STATIC-DYNAMIC AND  
COMMANDING-CARING DIMENSIONS FOR BOYS ON AND OFF  
THE PROGRAM FOR THE WORDS TOY, SUMMER, LOUD, HAPPY, AND GOD.

STATIC-DYNAMIC	TOY	SUMMER	LOUD	HAPPY	GOD
BOYS ON	77	39	60	119	102
BOYS OFF	71	49	44	115	106
COMMANDING-CARING	TOY	SUMMER	LOUD	HAPPY	GOD
BOYS ON	31	46	-16	87	93
BOYS OFF	16	44	-21	75	86



As can be seen by Table 5, Boys on the program reflected a more dynamic concept of the words "Toy" (a difference of 6 ), "Loud" (a difference of 16) and "Happy" (a difference of 4). Boys off the program scored higher toward the dynamic end of the continuum on the words "Summer" (a difference of 10) and "God" (a difference of 4).

On the Commanding-Caring dimension, Boys on the program scored higher toward the caring end of the continuum than Boys off the program on all five stimulus words.

To facilitate comparison between Girls on the program with Girls off, Table 6 below records the total scores for the two groups of girls for the five stimulus words, "Toy", "Summer", "Loud", "Happy", and "God", on both the Static-Dynamic and Commanding-Caring dimensions.

TABLE 6  
TOTAL SCORES ON THE STATIC-DYNAMIC AND  
COMMANDING-CARING DIMENSIONS FOR GIRLS ON AND OFF  
THE PROGRAM FOR THE WORDS TOY, SUMMER, LOUD, HAPPY, AND GOD.

STATIC-DYNAMIC	TOY	SUMMER	LOUD	HAPPY	GOD
GIRLS ON	81	33	76	107	103
GIRLS OFF	71	22	44	127	80
COMMANDING-CARING	TOY	SUMMER	LOUD	HAPPY	GOD
GIRLS ON	42	56	-30	83	85
GIRLS OFF	42	44	-13	76	103





As indicated by Table 6, Girls on the program responded more toward the dynamic end of the continuums for all the stimulus words with the exception of the word "Happy", than Girls off the program.

On the commanding-caring continuums, Girls off the program responded more toward the caring end of the continuum on the words "Loud" (a difference of 17) and "God" (a difference of 18) than Girls on the program. However, Girls on the program scored higher toward the caring end of the continuum for the words "Summer" (a difference of 12) and "Happy", (a difference of 7). Scores for the word "Toy" were the same (total 42).

### Summary of Results

While Boys and Girls on the Canadian Catechism program seemed to have a more dynamic concept of God than those off the program as indicated in their free associations, Boys and Girls off the program appeared to have a more caring concept of God than those on the program. Of all subjects, Girls off the program seemed to have the most caring and least dynamic concept of God. Boys and Girls on the program tended to reflect a more dynamic concept of four out of the five stimulus words and appeared to have a more caring concept of three out of five words. The five stimulus words ranked in order of Dynamic to Static by all subjects were: Happy, God, Toy, Loud, and Summer. These words ranked in order of Caring to Commanding by all subjects were: God, Happy, Summer, Toy, Loud. Comparing the two groups of boys, those on the program appeared to have a more caring concept of all five stimulus words and indicated a more dynamic concept of three out of five words. Comparing the two groups of girls, those on the program seemed to have



a more dynamic concept of four out of five words. Little difference appeared between the two groups of girls on the Commanding-Caring dimensions of the five stimulus words.

### Discussion of Results

It is possible that lack of refinement in the rating procedures may be responsible for the masking of differences between the two groups on each of the S-D and C-C continuums. The scoring scale allowed for an individual response to be assigned a score between -2 and +2 indicating the extreme ends of the S-D and C-C continuums. Within this relatively narrow numerical range, it may not have been possible for judges to allow for a finer discrimination among the responses. The similarity among all subjects on the Commanding-Caring continuum of the word "Happy" is an appropriate example, with a spread of only twelve points from the lowest to the highest score.

In addition to the limited scoring range, the nature of the stimulus word itself may account in part for the similar pattern of responses. This is illustrated in the manner in which all subjects viewed the five words in the same order from Dynamic to Static and Caring to Commanding. The stimulus word "Loud", for example, almost by definition, tends to evoke a more commanding than caring response, while "Happy" tends to evoke a more caring than commanding response.

The Boys off the program responded in a similar way to the word "God" to those on the program. It must be remembered that subjects on the C.C. program had been exposed to it for a period of only one year. It might be argued that this is not sufficient time to allow for any differences on the concept of God between the two groups to emerge.



On the other hand, regardless of treatment time the influence of schooling may be overshadowed by peer and family influences and personal reflection (Iisager, 1949, p.255). Wach (1969) also states that in any culture, the child's religious attitude depends very largely on the religious experience in his early environment and especially the family. This study examined only two aspects of the childrens' concept of God. It is possible that an investigation of other aspects, for example God's justice, may reveal greater differences between the two groups of children.

The results of this study support only in part the findings of Babin (1965) and Vergote (1969) who found that boys tend to have a more dynamic and less caring idea of God than girls. Girls off the program seemed to fit this pattern since they appeared less dynamic and more caring than boys in their concept of God. Girls off the program seemed to relate to God as Someone watching over them, to be contained by His concern and docile to His wishes. However, there is danger, as Vergote points out (1969, p.282) of dependence on a God who cares, to be lived and felt by the child as an invitation to passive obedience, and he may think of God as The Providence who gives everything good and assures every security. It is interesting that Girls on the program were similar to both groups of boys, for they indicated a more dynamic and less caring concept of God than Girls off the program. This could be accounted for by the C.C. program and hence regarded as one of its strengths, for it seems to be fostering a more active response on the part of the Girls on the program. Perhaps they see God as inviting them to take their own responsibility as co-creators.



It is possible that there was some confusion on the part of the judges in regard to the Static-Dynamic and Commanding-Caring criteria established for rating the responses. Further clarification of the two dimensions may be necessary. The judges also reported a conflict over whether they should score items with reference to adult norms of Static-Dynamic and Commanding-Caring or interpret the responses according to the way the child might judge the word. For example, the word "Pail" in response to the stimulus word "Toy" may appear static to an adult, but for the child, might arouse images of activity such as filling the pail with sand and building a castle, both of which are dynamic. Part of this difficulty may have been overcome however, since the judges took into account the accompanying words in the series of responses to the particular stimulus word before assigning a score to any item. For example, the stimulus word "Toy" evoked the response "Doll" from many girls. Because this word was most often in a series of responses including dynamic words like "Play", "Excitement", "Dressing", and "Fun", the word "Doll" was rated more toward the dynamic end of the S-D continuum.

The judges also found difficulty in removing themselves from their own past experiences and their own concept of God when rating the children's responses associated with the word God. It is likely that the word "Church" for example, tends to be seen by adults as a building or an institution, which may evoke a static and commanding response. However, in the new C.C. program, the word Church is associated with a dynamic image of people caring for one another, a community of concerned people, which tends to evoke a dynamic and caring response. Part of this





problem may have been overcome since the assistance of an authority on the C.C. program was available in rating the responses to the stimulus words.



## CHAPTER V

### SUMMARY, CONCLUSIONS, IMPLICATIONS, AND SUGGESTIONS FOR FURTHER RESEARCH

#### Summary

The present study was undertaken in order to explore the concept of God among grade five children who had undergone two different catechetical programs. Vergote (1969) traced the gradual development of the child's concept of God from the anthropomorphism of the four-year-old child in the fairy-tale stage, to the sixteen-year-old's interiorized concept of God, where God is experienced as a being "with" the child in a personal relationship. Babin (1965) and Goldman (1963) gave some empirical support to the developmental aspects of the child's concept of God.

A review of the literature on the grade five child's concept of God, suggested that for boys at this age (10-12 years), God appears to be a master who commands obedience. The boys connect their idea of God with the idea of a moral obligation. Girls at this age see God as a Father and confidant in a relationship of trust. There is some evidence to support the view that boys appear to be more spontaneous and impulsive in their response to God and have a dynamic concept of Him as someone to count on, a model who calls for loyalty and co-operation (Babin, 1965). Girls on the other hand seem to have a more static idea of God as a Father in whom to seek affective security and support (Babin, 1965).



To compare the concept of God among grade five children who had experienced two different catechetical programs, 100 children were selected at random from the grade five student population in the Edmonton Separate Schools. Fifty students had used the Canadian Catechism program and fifty had not.

The testing instrument was a word association test which consisted of five stimulus words including the word "God". The four other stimulus words allowed for further comparison between the two groups of children. The subjects' responses to each stimulus word were rated by four judges along a static-dynamic continuum and a commanding-caring continuum.

A comparison of the scores of Boys and Girls on the program with Boys and Girls off the program on each of the continuums, indicated that those on the program tended to have a more dynamic concept of four out of the five stimulus words, including the word "God" than did Boys and Girls off the program. There appeared to be less difference between the two groups in the commanding-caring dimensions, with children off the program reflecting a slightly more caring concept of the word "God" than those on the program. The study indicated that Girls on the program had a more dynamic but less caring concept of God than Girls off the program. Boys on the program appeared to have a more caring concept of God than Boys off the program and there was little difference between the 2 groups of boys in their dynamic concept of God.

Certain problems with the rating scale may have been responsible for some of the confusion in the findings of the study. The limited scoring range of -2 to +2 for each response, may not have allowed for



sufficient discrimination among the responses. It appears to be difficult for adult raters to judge childrens' responses on either the Static-Dynamic or Commanding-Caring dimension. For example, there is the possibility, that the responses, especially to the word "God", may have a private connotative meaning for different raters, who were unfamiliar with the C.C. program. In addition, the Commanding-Caring and Static-Dynamic dimensions may be too vague at this point and require further clarification.

### Conclusions

This study appears to support only in part, the findings of Babin (1965) and Vergote (1969) that boys 10-11 years of age tend to have a more dynamic and less caring concept of God than girls the same age. The findings in this study for boys and girls who had not experienced the C.C. program are quite congruent with the findings of Babin and Vergote. However, the findings for Boys and Girls on the C.C. program are not consistent with the expected pattern since firstly, Girls on the program tended to be just as dynamic as the Boys on the program in their responses to the word "God"; secondly, Boys on the program seemed to be more caring than Girls on the program in their responses to the word "God". Although the data cannot be strictly interpreted it would seem that children on the program may see events in life and God as more vital and dynamic than those off the program.

### Implications For Educators

The findings of this study suggest certain implications which might be of value to those working with the program and those revising





it. They might consider that:

1. Children on the Canadian Catechism program tended to reflect a more dynamic concept of God than those off the program. Since the child still learns mainly by doing, and his interest in belonging to a group is more intense, the teacher may encourage group projects which allow room for active involvement on the part of the child.
2. The judges in this study experienced difficulty in rating the children's responses on the word "God". It appears that responses to this word in particular, have a different connotative meaning for the judges and probably have a different meaning for each child who hears the word "God" in class. Teachers should keep in mind that although two people may be familiar with the words they are using to communicate, their individual meanings may be at a different level. The word "God" may arouse an entirely different association in the child's mind than that intended by the teacher. Therefore attention should be given to the language which is used.
3. The boys in this study combined a caring concept of God with a dynamic concept, whereas the girls on the C.C. program appeared to combine a dynamic concept of God with a more commanding concept of God. It might be well to further examine the result that for girls, a God of action is seen as less caring. This may suggest that a personal and caring relationship with God may be less likely to develop. In the light of the objectives of the program, this should be studied further and some attention given to fostering "caring" concepts in the girls particularly.



### Suggested Improvements In This Study

There are some improvements that could be made to the present study which could be useful. First, a larger population may be necessary since the experimental basis for research is so restricted. Second, the individual responses should be scored on a scale with a wider range, for example, a range from -5 to +5. This may allow for a finer discrimination among responses along the Static-Dynamic and Commanding-Caring continuums. Third, it may be inherent in the use of items which involve language that uncertainty over the individual meanings of the words arises. Rating children's responses to the word "God" using adult judges unfamiliar with the Canadian Catechism program in which the concept "God" is developed, presented difficulties. This problem may possibly be overcome by asking children of the same age (10-11 years) to rate the responses, or by using adult judges more familiar with the Canadian Catechism program and its approach to the formation of religious attitudes. Fourth, the stimulus words on the test should be modified to avoid a vertical chaining effect. A deliberate attempt should be made to avoid words which tend to order the direction of the children's responses along the two continuums of Static-Dynamic and Commanding-Caring. The test may be scored by counting only the first response the child makes to the stimulus words.

### Suggestions For Further Research

This study considered only two aspects of the child's concept of God. A study might be carried out which would separate the child's responses into various categories or attributes of God.



Since research points out the primary importance of family influence on the child's religious formation, a study could be made comparing the idea of God among children whose parents play active and passive roles in their religious formation.

In addition, longitudinal studies on the same children concerning the change in their concepts of God over time might be profitable.



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## APPENDIX A





## TEACHER'S INSTRUCTION SHEET

I am engaged in a study of the grade five child's concept of God and his concepts of things or events found in his life. For purposes of this study, the children are asked to complete a word association test.

Please read the following instructions to your class in order to acquaint the children with the task required of them.

1. Ask the children, "What comes to your mind when you hear the word "CIRCUS"?"
2. Print the word "CIRCUS" on the blackboard and draw three blanks beside it.
3. Instruct the children to answer in only one word for each blank.
4. Write the first three words the pupils suggest in the blanks.
5. Distribute the record form for the word-association test to the pupils.
6. Ask children to place a check mark in the appropriate blank indicating Boy or Girl.
7. Instruct the children to go ahead and fill in their three responses to the five words on the page.
8. Assure pupils that their answers will not be seen by the teacher, that spelling does not count and that there are no right or wrong answers.



## APPENDIX B



RECORD FORM FOR WORD ASSOCIATION TEST

What comes to your mind when you think of each of the following words?

TOY	_____	_____	_____
SUMMER	_____	_____	_____
LOUD	_____	_____	_____
HAPPY	_____	_____	_____
GOD	_____	_____	_____

BOY \_\_\_\_\_ GIRL \_\_\_\_\_



## APPENDIX C





## LIST OF RESPONSES TO THE FIVE STIMULUS WORDS

Boys On

TOY	SUMMER	LOUD	HAPPY	GOD
baby	beach	annoying	after school	believe
ball	baseball	airplane	art	church
big	boating	bang	excited	care
bike	birds	boat	enjoyment	creator
blocks	breeze	big	fun	Communion
boat	build	boy	funny	cross
boy	camping	crowd	friends	collection
break	fun	car	firecrackers	Father
buy	fishing	cheering	good	forgiving
car	football	deafening	glad	faith
Christmas	forest	drag race	gay	family
color	hot	disturbing	games	friend
computer	holiday	deaf	generous	great
dinkey toys	ice-cream	fun	happiness	generous
drive	lake	frightened	joyful	gold
firetruck	outside	hear	joyous	heaven
fun	pets	headache	joy	happy
games	rain	laughing	jokes	help
give	run	mad	jolly	hope
girl	swimming	madly	laughter	holy
G.I. Joe	sunshine	machine	love	helper
grader	school	movie	laughing	Jesus
gun	soccer	mouth	merry	kind
hair	skiing	noise	nice	love
happy	sand	noisy	new	loving
jeep	sun	noisily	proud	maker
kids	tree	no muffler	playing	miracle
machine	trip	party	party	merciful
man	vacation	rocket	playful	man
messy	water	rush	peace	nice
pail	warm	sound	reading	Noah
plastic	weather	screech	sad	powerful
play		shout	sing	peace
pretty		street	summer	pray
small		sister	Saturday	prayers
surprise		soft	sun	priest
thing		scare	snappy	people
train		scream	wonderful	religion
truck		skid	wishing	resurrection
wheels		teachers		rose
		train		rich
		T-V		spirit
		uncomfortable		Savior
		whisper		Son
		yell		save
				teacher
				temple
				understanding
				wonder



Girls On

TOY	SUMMER	LOUD	HAPPY	GOD
ball	beach	accident	art	apostles
ballerina	boat	animals	ball	church
Barbie	baseball	awful	cheerful	creator
birthday	beautiful	bang	circus	cross
blocks	bike	big	Christmas	died
boat	birds	boy	camping	epistle
bunny	camping	brother	clothes	Father
car	cabin	badly	cheer	good
child	cottage	bird	dress	great
Christmas	dairy queen	baby	excited	gospel
clown	fun	children	excitement	heaven
crayons	flowers	can't stand	Easter	happiness
dishes	football	it	fun	host
doll	grass	crying	funny	help
doll-clothes	happy	drum	friends	holy
doll-house	hot	cars	fair	heavenly
enjoy	holiday	earthquake	good	hearts
excitement	horseback	fireball	glad	immortal
fun	riding	guitar	gay	Jesus
games	ice-cream	jet	gleeful	kind
give	lake	laugh	grateful	love
hair	plane	noise	joyful	Lord
happy	play	nosy	joyous	leader
sister	picnics	party	joy	Mary
mother	swimming	plug	jump	man
music-box	swings	people	laughter	Moses
plastic	sand	quiet	love	master
play	sun	quite	laughing	powerful
playroom	splashing	racket	lively	pray
present	season	radio	me	people
rocking horse	tree	records	nice	praises
skipping rope	trip	rocket	new	play
soldier	tents	school	playing	Peter
thing	water	shout	picnics	perfect
train	warm	sister	picture	people
truck	winter	scream	run	ruler
wheels		squeaky	sad	religion
		thunder	smiling	strong
		teachers	summer	Savior
		T-V	smile	Son
		talking	shoes	thoughtful
		unpleasant	sister	talk
		voice		worship
		wind		wonderful
		yell		world
		yelling		



Boys Off

TOY	SUMMER	LOUD	HAPPY	GOD
airplane	animals	bang	birthday	believe
animal	bike	bad	ball	big
baby	boating	buildings	crying	Bible
ball	bike-riding	beat	excitement	Christ
batteries	camping	crying	fun	church
big	clothes	deafening	funny	Commander
bike	dry	drum	free	children
break	fun	ears	good	creator
buy	flowers	engine	glad	died
car	fishing	firetruck	gay	Father
color	football	game	games	forgiving
doll	grass	headache	happiness	good
drum	garden	horn	joyful	great
fool around	hot	laugh	joyous	grace
fun	holiday	loudness	joy	happy
funny	hiking	music	jump	happiness
games	lake	noise	laughter	handsome
gun	light	noisy	laughing	holy
horse	play	party	money	intelligent
house	people	pounding	nice	Jesus
hot-wheel	pool	quiet	playing	kind
lion	rain	racket	party	king
make	riding	radio	playful	love
marbles	rainy	records	pleased	loving
nice	swimming	roar	run	Lord
play	swings	rocket	sad	loveable
road set	sweating	sound	sing	Mary
shapes	sports	shout	smile	man
small	sunshine	soft		nice
sturdy	sunny	scream		powerful
train	sun	silent		prayers
truck	tree	Stanley Cup		priest
win	tennis	saying		people
	travel	siren		praises
	trip	slamming		religious
	vacation	train		ruler
	water	tone		spirit
	warm	trucks		suffer
	work	traffic		strong
	weather	tractor		smart
				Savior



Girls Off

TOY	SUMMER	LOUD	HAPPY	GOD
airplane	atom	anniversary	alive	almighty
animal	beach	bang	birthday	altar
ball	boat	birthday	children	beautiful
Barbie	baseball	crowd	cheerful	book
big	beautiful	children	comics	Christian
break	bike	crying	excited	commandment
bricks	bathing suit	come	enjoy	Christ
car	children	frightening	fun	cured
circus	camping	hear	funny	death
doll	exciting	headache	free	Father
doll-clothes	fun	horse	friends	forgives
doll-house	fall	kids	foods	good
fun	flowers	louder	good	giver
funny	fire	music	glad	great
gum	games	noise	gay	grace
gun	grass	noisy	girl	goliath
happy	happy	now	horseback	heaven
hat	hot	party	joyful	happy
horse	holiday	people	joyous	happiness
jacks	hike	pig	joy	host
jump	insects	playing	jokes	help
nice	ice-cream	quiet	laughter	hope
play	leaves	racket	merry	Jesus
puzzle	lake	radio	mean	kind
run	nice	records	proud	kindness
silver	pop-sicle	roar	playing	king
stuffed	play	sound	rides	love
Teddy bear	swimming	shout	sad	loving
top	swings	soft	sing	Lord
train	sprinkler	scream	successful	Mary
wheels	spring	silent	special	me
	sit	speak	tag	powerful
	shorts	see	understanding	purity
	tree	swell	wonderful	peace
	water	slop		pray
	warm	T-V		prayers
	winter	talking		priest
		voice		religious
		whisper		share
		yell		spirit
		yelling		wonderful





## APPENDIX D



## INSTRUCTIONS TO JUDGES FOR RATING RESPONSES

Each of the responses to the five stimulus words are to be rated on two continuums; Static-Dynamic and Commanding-Caring. Criteria for judging a word as more or less dynamic and more or less caring are found in the following definitions.

Caring-Commanding refers to the dimension of charge or valence. The term "caring" suggests an attraction or feeling of affection for. The word "commanding" is associated with a repulsion or distance from.

COMMANDING: to direct with power and authority, managing, controlling, over-looking, mastery, to command, to dominate, the term suggests coolness and distance.

CARING: close attention, assisting, watchfulness, protection, loving, the term suggests affection, warmth, feeling of concern or interest for, an attraction.

Each of the responses to the five stimulus words are to be placed on a continuum using a scale of -2 to +2, from Commanding (-2) to Caring (+2). A response which seems neither Commanding nor Caring is rated "0".

Dynamic-Static refers to the dimension of movement. The term dynamic suggests a force or power in action. The word static is associated with a force at rest or a state of inactivity.

DYNAMIC: relating to energy or physical force in motion, energetic, vigorous, forceful, the term suggests actions with and/or upon.

STATIC: relating to forces at rest, not moving or progressing, inactive. The term suggests quiet, inactivity.

Each of the responses to the five stimulus words are to be placed on a continuum using a scale of -2 to +2, from Static (-2) to Dynamic (+2). A response which seems neither Static nor Dynamic is rated "0".



## APPENDIX E









	S-D	Com.- Car.		S-D	Com.- Car.
music-box	1	0	train	1	0
nice	-2	0	truck	1	0
pail	-1	0	wagon	1	0
plastic	-2	0	wheels	1	0
play	2	1	win	2	-2
playroom	-1	0	wiser game	1	0
present	1	0			
pretty	-2	0			
puzzle	1	0			
rocking horse	1	0			
run	2	0			
road set	1	0			
sandbox	1	0			
shapes	-2	0			
sharing	2	2			
silver	-2	0			
skipping rope	1	0			
small	-2	0			
soldier	1	-2			
stuffed	-2	0			
sturdy	-2	0			
surprise	0	1			
Teddy Bear	1	1			
thing	-2	0			
top	1	0			



SUMMER

	S-D	Com.- Car.		S-D	Com.- Car.		S-D	Com.- Car.
atom	-2	-2	fire	1	1	plane	2	-2
animals	2	2	fishing	1	1	play	2	1
beach	1	1	football	2	-1	people	1	1
boat	1	1	forest	-2	0	pool	1	1
baseball	2	-1	games	2	-1	pets	-1	1
beautiful	-2	1	grass	-2	0	picnics	2	1
bike	2	1	garden	-2	0	rain	1	0
bathing suit	1	0	happy	1	1	riding	2	1
boating	2	1	hot	-2	0	rainy	-1	0
bike-riding	2	1	hunting	1	1	run	2	0
birds	1	0	holiday	2	2	swimming	2	1
breeze	2	0	hike	2	1	swings	2	1
build	2	-2	hiking	2	1	sprinkler	1	0
children	2	1	helpful	2	2	spring	-2	0
camping	2	1	horseback riding	2	1	sit	-2	0
clothes	-2	0	insects	1	0	shorts	-2	0
cabin	-1	1	ice-cream	-1	1	sweating	1	0
cottage	-1	1	leaves	0	0	sports	2	-1
dry	-2	0	lake	-1	0	sunshine	-1	1
dairy queen	1	0	light	-2	0	sunny	-1	1
exciting	2	0	nice	-1	1	school	0	0
fun	2	1	outside	-1	0	soccer	2	-1
fall	-2	0	popsicle	-1	1	skiing	2	1
flowers	-2	0				sand	-2	0



	S-D	Com.- Car.
sun	-2	1
splashing	2	0
season	-2	0
tree	-1	0
tennis	2	-1
travel	2	1
trip	2	1
tents	-2	1
vacation	2	2
water	-2	0
warm	-2	1
winter	-2	0
work	2	-2
weather	-2	0



LOUD

	S-D	Com.- Car.		S-D	Com.- Car.		S-D	Com.- Car.
annoying	1	-1	crying	2	1	laughing	2	2
airplane	2	0	come	-2	0	laugh	2	1
accident	2	0	deafening	-1	0	louder	-2	0
animals	2	2	drag race	2	0	loudness	-2	0
awful	-2	0	disturbing	1	0	mad	0	-1
anniversary	1	1	deaf	-2	0	madly	0	-1
bang	-1	0	drum	1	0	machine	2	-2
banging	2	0	ears	-1	0	movie	1	0
boat	2	0	earthquake	2	-1	mouth	0	-1
big	-2	0	engine	2	-2	music	1	0
boy	2	-2	fun	2	2	noise	0	0
brother	2	-2	frightened	1	0	noisy	1	0
badly	-2	0	firebell	1	-2	noisily	1	0
bird	2	0	frightening	2	-2	no muffler	1	0
baby	2	2	firetruck	2	-2	now	0	0
birthday	2	2	gun	1	-2	party	1	1
bad	-1	0	guitar	1	0	plug	-1	0
buildings	-2	0	game	2	-1	people	2	-2
beat	1	-2	hear	-1	0	pig	1	0
crowd	2	0	headache	-1	0	playing	2	1
car	2	0	horse	1	0	pounding	2	-2
cheering	2	0	horn	1	-2	quiet	-2	0
children	2	1	jet	2	-2	quite	0	0
can't stand it	-2	0	kids	2	1	racket	0	0





	S-D	Com.- Car.		S-D	Com.- Car.
radio	1	0	slamming	2	-2
records	1	0	thunder	2	-1
roar	1	0	teachers	2	-2
rocket	2	-2	train	2	0
rush	2	0	T-V	1	0
war	2	-2	talking	1	-1
school	2	-2	tone	0	-1
sound	0	0	trucks	1	0
screech	1	0	traffic	2	0
shout	1	-1	tractor	1	0
street	2	0	uncomfortable	1	0
sister	2	-2	unpleasant	1	0
soft	-2	0	voice	1	-1
scare	2	-1	whisper	1	1
scream	2	-1	wind	2	0
skid	2	0	yell	1	-2
squeaky	1	0	yelling	2	-2
silent	-2	0			
speak	1	0			
see	0	0			
swell	0	0			
slop	1	0			
Stanley Cup	2	0			
saying	1	0			
siren	1	-2			



HAPPY

	S-D	Com. Car.		S-D	Com. Car.		S-D	Com. Car.
alive	2	2	foods	-2	0	merry	2	1
after school	0	1	family	2	2	mean	2	-2
art	0	0	firecrackers	1	0	money	-2	-2
birthday	2	2	fair	1	1	me	2	2
ball	0	0	good	1	2	nice	0	1
children	2	2	glad	2	1	new	0	1
cheerful	2	2	gay	2	1	proud	1	-1
comics	-1	0	girl	2	2	playing	2	1
crying	2	0	games	1	1	party	2	1
circus	2	2	generous	1	2	playful	2	1
Christmas	2	2	gleeful	2	1	pleased	2	1
camping	2	1	grateful	2	2	peace	-1	2
clothes	-2	1	horseback	2	0	picnics	2	1
cheer	2	1	happiness	1	2	picture	-2	0
dress	-2	1	joyful	2	1	rides	1	0
excited	2	1	joyous	2	1	reading	1	0
excitement	2	0	joy	2	1	run	2	0
enjoy	2	2	jokes	1	0	sad	1	0
enjoyment	2	2	jump	2	0	sing	2	1
Easter	0	2	jolly	2	1	successful	1	-2
fun	2	2	laughter	2	1	special	0	1
funny	1	1	love	2	2	smiling	2	2
free	2	2	laughing	2	1	summer	1	1
friends	2	2	lively	2	0	Saturday	1	1



	S-D	Com.- Car.
sun	0	1
snappy	1	0
smile	1	1
shoes	-2	1
sister	2	2
tag	2	0
understanding	2	2
wonderful	2	1
wishing	2	0



GOD

	S-D	Com.- Car.		S-D	Com.- Car.		S-D	Com.- Car.
almighty	2	-2	forgives	2	2	intelligent	1	0
altar	-2	0	forgiving	2	2	immortal	1	0
apostles	1	2	faith	1	1	Jesus	2	2
beautiful	-2	1	family	2	2	kind	1	2
book	-2	0	friend	2	2	kindness	1	2
believe	2	1	good	1	2	king	2	-2
big	-2	0	giver	2	2	love	2	2
Bible	2	2	great	1	-1	loving	2	2
Christian	2	2	grace	-1	1	Lord	2	2
commandment	-2	-2	goliath	1	0	little	0	0
Christ	2	2	generous	1	2	loveable	0	2
church	2	2	gold	-1	0	leader	2	-2
cured	2	2	gospel	2	2	Mary	0	1
Commander	2	-2	heaven	-1	1	me	2	2
children	2	2	happy	2	2	maker	2	-2
care	2	2	happiness	1	2	miracle	2	1
creator	2	-2	host	-1	0	merciful	1	2
Communion	1	2	help	2	2	man	2	2
cross	-1	2	hope	1	2	Moses	1	0
collection	-1	0	handsome	0	0	master	2	-2
death	0	2	holy	0	1	nice	0	2
died	2	2	helper	2	2	Noah	1	0
epistle	2	2	heavenly	0	0	powerful	2	-2
Father	2	2	hearts	0	2	purity	0	0





	S-D	Com.- Car.		S-D	Com.- Car.
peace	-2	2	thoughtful	1	2
pray	2	1	talk	2	2
prayers	2	1	understand	2	2
priest	1	1	wonder	2	2
people	2	2	worship	2	1
praises	2	1	wonderful	1	2
play	2	2	world	2	2
Peter	1	0			
perfect people	2	1			
religious	0	0			
ruler	2	-2			
religion	0	0			
resurrection	2	2			
rose	2	2			
rich	0	1			
share	2	2			
spirit	1	0			
suffer	2	2			
strong	1	-2			
smart	1	0			
Savior	2	2			
Son	2	2			
save	2	2			
teacher	2	-2			
temple	-2	0			



## APPENDIX F



## EXAMPLE OF A COMPLETED WORD ASSOCIATION TEST

What comes to your mind when you think of each of the following words?

	2/1	-2/0	2/2	<u>S-D</u>	<u>C-C</u>
TOY	play <u>-2/0</u>	nice <u>1/1</u>	mother <u>2/2</u>	<u>2</u>	<u>3</u>
SUMMER	hot <u>2/-2</u>	hunting <u>2/2</u>	holiday <u>1/-2</u>	<u>3</u>	<u>3</u>
LOUD	war <u>1/1</u>	birthday <u>2/2</u>	firebell <u>2/1</u>	<u>5</u>	<u>-2</u>
HAPPY	smile <u>2/2</u>	friends <u>2/2</u>	party <u>2/-2</u>	<u>5</u>	<u>4</u>
GOD	living <u>2/2</u>	caring <u>2/2</u>	Ruler <u>2/-2</u>	<u>6</u>	<u>4</u>

Boy X Girl       

The S-D scores are recorded first, the C-C scores are recorded second.



## APPENDIX G





## INDIVIDUAL AND TOTAL SCORES FOR BOYS ON THE PROGRAM

STIMULUS WORDS	TOY		SUMMER		LOUD		HAPPY		GOD	
	*SD	CC	SD	CC	SD	CC	SD	CC	SD	CC
	6	2	3	3	3	-2	2	1	6	4
	5	1	6	3	4	-2	5	4	6	5
	2	3	6	3	2	0	6	4	5	5
	4	1	1	1	-1	-1	3	5	2	5
	1	-3	2	3	3	0	5	2	1	2
	1	1	2	2	2	0	5	4	5	5
	3	0	4	-2	6	-2	6	4	4	1
	2	3	1	-1	-1	-2	1	4	5	-2
	0	0	-4	1	5	3	1	3	-1	4
	1	1	-4	1	0	0	3	2	5	3
	3	0	2	2	2	1	6	4	3	5
	5	2	6	3	5	1	6	4	1	4
	3	4	2	5	3	0	5	4	1	3
	4	4	2	4	4	-4	6	5	6	4
	3	0	-1	-2	1	0	6	4	6	6
	6	5	-6	0	4	-1	4	3	4	-3
	1	1	2	3	0	0	6	3	5	4
	-2	1	2	1	1	-2	6	4	6	6
	1	1	-1	2	0	-3	6	4	4	5
	4	3	2	2	5	0	4	4	2	4
	6	0	-1	3	3	-3	5	4	4	3
	6	1	6	4	2	-1	6	2	6	5
	4	-2	2	2	4	3	6	4	4	3

\*SD Static-Dynamic  
CC Commanding-Caring



SD	CC	SD	CC	SD	CC	SD	CC	SD	CC
3	0	6	2	3	-2	6	3	6	6
5	2	-1	1	0	1	4	2	6	6
77	31	39	46	60	-16	119	87	102	93



## INDIVIDUAL AND TOTAL SCORES FOR GIRLS ON THE PROGRAM

STIMULUS WORDS	TOY		SUMMER		LOUD		HAPPY		GOD	
	SD	CC	SD	CC	SD	CC	SD	CC	SD	CC
	6	5	6	4	0	0	4	3	2	2
	2	1	1	2	4	-3	6	5	4	1
	3	1	-3	3	0	0	5	2	-4	4
	4	-1	6	-1	3	-1	6	1	3	2
	4	3	-1	3	0	0	4	4	4	6
	3	0	1	2	0	0	-2	1	6	5
	5	3	6	3	2	0	6	3	5	2
	5	2	2	3	4	-2	2	4	4	5
	6	6	-5	1	5	-4	6	6	6	5
	2	1	-2	1	4	4	4	4	3	5
	3	-2	6	2	3	-1	-6	3	6	6
	-4	3	-5	2	5	-4	4	4	5	2
	1	1	3	2	2	-1	6	4	5	-6
	0	0	6	4	5	-3	6	3	4	-1
	3	1	-5	2	5	-2	6	3	4	1
	5	3	6	1	5	-4	4	3	5	6
	3	-1	-2	0	6	-1	6	4	6	6
	2	2	5	3	2	-3	6	4	4	2
	6	4	-2	4	4	-3	5	4	5	6
	0	1	-5	1	1	0	4	3	4	6
	4	3	6	4	6	-4	4	3	6	4
	5	3	5	3	4	0	6	4	2	4
	6	2	-1	2	5	3	5	2	3	5



SD	CC	SD	CC	SD	CC	SD	CC	SD	CC
4	1	2	3	0	0	5	3	6	5
3	0	3	2	1	-2	5	4	5	2
81	42	33	56	76	-30	107	83	103	85





## INDIVIDUAL AND TOTAL SCORES FOR BOYS OFF THE PROGRAM

STIMULUS WORDS	TOY		SUMMER		LOUD		HAPPY		GOD	
	SD	CC	SD	CC	SD	CC	SD	CC	SD	CC
	4	1	6	1	4	-1	4	3	5	6
	5	2	6	0	4	-4	3	3	5	3
	3	2	3	3	-2	0	5	4	2	6
	-2	1	0	1	-1	0	6	4	5	0
	2	2	6	1	3	0	6	4	6	2
	3	1	5	3	3	-1	6	4	3	4
	3	0	-5	0	-4	0	4	3	6	5
	5	1	-2	1	2	-2	1	2	6	6
	6	3	2	2	1	0	6	3	3	4
	4	3	2	2	1	0	2	1	3	5
	2	2	4	2	0	0	6	4	5	6
	4	1	3	2	5	0	1	0	0	5
	3	0	-3	0	3	-2	6	4	-1	-2
	1	2	5	3	3	-2	4	3	6	1
	-4	1	5	3	-1	0	6	4	4	-2
	4	1	2	3	-4	0	5	1	6	6
	3	-2	6	3	3	0	4	5	6	6
	5	0	-5	0	2	-2	2	1	3	6
	0	0	6	3	3	-4	6	2	6	6
	3	0	-5	1	5	-3	6	3	-1	-2
	6	-3	1	2	0	2	3	3	6	-2
	6	-1	6	4	4	-2	6	3	4	4
	-2	-2	-2	2	2	-1	6	4	6	1



SD	CC	SD	CC	SD	CC	SD	CC	SD	CC
3	0	6	2	4	-2	6	3	6	6
4	1	-3	0	4	3	5	4	6	6
71	16	49	44	44	-21	115	75	106	86



## INDIVIDUAL AND TOTAL SCORES FOR GIRLS OFF THE PROGRAM

STIMULUS WORDS	TOY		SUMMER		LOUD		HAPPY		GOD	
	SD	CC	SD	CC	SD	CC	SD	CC	SD	CC
	3	3	6	4	5	-1	4	4	6	6
	5	1	0	0	0	0	6	3	4	6
	0	1	3	2	-3	3	6	4	5	6
	5	3	3	3	2	-2	6	4	3	4
	3	1	3	3	3	-1	5	4	2	2
	3	1	2	3	4	3	6	4	0	3
	4	2	-6	-2	1	-2	5	5	5	5
	3	0	1	2	4	-2	6	4	6	6
	-3	1	2	0	-3	1	5	3	6	6
	6	0	6	1	1	1	6	4	2	6
	2	3	2	2	-1	0	6	4	1	5
	-4	1	3	4	2	2	4	-2	5	2
	1	1	0	0	3	-2	6	3	2	3
	3	1	-6	0	0	-2	4	-3	5	4
	4	3	2	4	4	-2	6	5	5	3
	1	0	-1	1	-2	0	1	2	5	6
	5	4	-1	2	2	0	6	3	4	6
	3	1	2	3	3	-1	6	4	3	0
	5	2	-4	0	5	-4	6	4	3	1
	5	4	-1	2	4	-3	6	3	4	2
	5	3	5	3	4	0	6	4	6	6
	3	2	-2	1	2	0	4	4	3	5
	3	1	2	2	3	0	6	2	1	4



SD	CC	SD	CC	SD	CC	SD	CC	SD	CC
3	2	3	3	2	-2	4	4	-3	3
3	1	-2	1	3	1	1	0	-3	3
71	42	22	44	44	-13	127	76	80	103















**B29993**